

A brief Treatise
vpon the first Table
of the Lawe, orderly
disposing the principles
of Religion, whereby
we may examine
ourselves.

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nister of the
Gospell.

ROM. 7. 7.
*I knewe not sinne, but by
the Lawe.*



AT MIDDLEBRUGH
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To the Reader.

Gentle Reader, thou hast here a briefe and
plaine exposition of the first Table of the
Lawe of God. Made by Maister Dudley
Fenner, for the profite of his owne particular
charge, and some other his friendes. The
Whiche comminge to my handes, I thought
good to make the profite thereof more gene-
rall. And the rather, in that it was the first
fruites of his labours, being made by him be-
fore the twentieth yeare of his age: Whereby
thou mayest see with what an excellent spirit
he was indued, euen in his tender yeares. Ac-
cept, it therefore as it is ment thee: and if
thou reape thereby any profite, giue God the
glorie.

A short and plaine Table
orderlie disposing the Principles of
Religion, and first of the first Table of
the Lawe, whereby we may exa-
mine our selues.

All being lost in Adam by our na-
ture corrupted, & and much more
by the fruites thereof, they who
shall be saued, must bee restored by being
done with Christ, & so with God, *a* Rom.
3. ver. 9. to 20. *b* Rom. 5. 14. Ephe. 2. ver. 3.
c Rom. 5. 12. 14. & 6. 21. 23. *d* 1. Iohn 1. 3.
To obtaine Christ 2 meanes are ordained,
the { Lawe & } preached, 2. Cor. 3. 5. 6
{ Gospell }

By these two Instruments the holy Ghost
worketh *a* two things necessarie to be in vs
for the obtayning of Christ, *a* 2. Cor. 3. 6. 7
Rom. 8. 15. 8. &c.

By the first, *a* a true knowledge and fee-
ling of sinne, & the punishment due to the
same, *b* whiche maketh vs seeke Christe,
a Rom. 7. 5. to the 15. Mat. 5. 6. *b* Gal. 3. 19.
to the 25. Mat. 9. 12. 13.

By the second, *a* a true knowledge and
feeling of grace, *b* with power by faith to
receyue Christ, *a* Ephe. 3. 8. to the end, and
4. 11. 10. 17. Rom. 10. 14. 15. 16. *b* Gal. 3. 26.
to the ende.

Rules which
the out of
the definiti-
on make
more plain
to the sim-
ple, the na-
ture of the
Lawe,

The Lawe is a doctrine *a* giuen of God,
b commanding *c* to the whole man, *d* per-
fect obedience, in doing those things *e* on-
lie which in the Lawe are commaunded,
and fleeing those only which there are for-
bidden. *a* Deut. 5. 28. *b* Rom. 10. 5. *c* soule
and body, &c. Deut. 26. 16. & 30. 2. *d* Deu.
6. 24. 25. and 28. 5. *e* Deut. 12. 32. Num. 15
39. Eccle. 12. 15. Dent. 12. 28.

Giuen) And therfore euery thing taught
out of the Lawe rightlie interpreted, is to
be receyued, Rom. 7. 7.

2 *Commaunding to doe*) One difference be-
tweene the Lawe and the Gospell, which to
apprehende Christ, and so iustification, &c.
asketh but beliefe, Rom. 10. 15. Galat. 3.
10. 11. 12.

3 *Whole man*) Therefore in the commaun-
dementes, not the body onely, but the iud-
gement, will and affections, in the soule
must be taught what to doe, and leaue vn-
done.

4 *Perfect obedience.*) A seconde difference
of the Law and Gospell is gathered: for the
Gospell asketh but a true faith, not perfect,
Marke 9. 24. 1 Thes. 3. 10. Also by this, not
onely the thing, but the necessarie meanes
to the things is commaunded and forbid-
den, Prouerb. 3. 1. 5. and 8.

5 *Commaunded forbidden*) So that euerie precept doeth not onely commaunde the good, or forbid the euill, but both, Mat. 22.

That the firste worke may better bee wrought, the Lawe hath two properties, Deut. 28. 3. 15.

Curse or punishment, whiche is the first, which punisheth the least offence with the wrath of God to be felt for euer in soule & body, called death, Gal. 3. 10. Rom. 6. 23. & 5. 12. 13. Deut. 27. 26. Gen. 2. 17.

Blessing or rewarde, which is the second, giuing to the perfect obedience of all, the fauour of God to be felt with all blessing in soule and body for euer, called life, Deut. 6. 24. 25. Leuit. 18. 5. Deut. 30. 19. 20.

Thus much of the Lawe, with the properties and vse of it. Nowe followeth the interpretation of it, where is declared what is commaunded and forbidden.

In the interpretation of the Lawe, must be seene what is commaunded and forbidden, Prou. 2. 4.

Generally } Jointly in the whole body
of the law ioyned together,
and in the generail diuision
of the Lawe of God.
Specially } what is in euery particular cō-
maundement.

In the whole body of the Lawe jointly
considered, two things are commaunded:

{ Knowledge } 1.Col. 10.
{ and Practise }

Concerning the first, is commanded the
true knowledge of good and euill, which is
for the age of euery man, Col. 1.9. 10. Phil.
1.9. Heb. 5. 14. Luke 2. 52. To *a* desire it,
b delight in it, loue it, *a* Pro. 2.3.4. & 4. 10. *b*
Pro. 2. 10. Psa. 119. 24. Cōtrarie is *a* forbid-
den generall ignorance of good and euill,
a Hof. 4.6. Ephc. 4. 17. To loue it, desire it,
delight in it, Prou. 1. 22.

Practise is the following or flying of the
thing known to be cōmanded or forbidde.

it hath { Inward feeling, Phil. 1. 9. & 2. 13
 { Outward workes, Ephc. 5. 10.

By feeling of the heart we choose, loue,
desire, delight, are zealous in the good thing
it selfe, that it may be done, to refuse, hate,
abhorre, and are zealous against the kno-
wne euil, Amos 5. 14. Phil. 1. 9. 1 Thes. 2. 1.
Amongst these, zeale is an earnest affection
of the minde, whereby wee doe follow the
good, or flee the euill, so much as wee are
vehementlie grieved with that which hin-
dareth it. 2. Cor. 7. 11. Mat. 3. 7. 1. King. 19.
10. Act. 13. 25. Num. 25. 13. Here is for-
bidden the contrarie, as no feeling. Ephc. 4
17. Zeph. 1. 12. In zeale forbidden, wante
of

of true zeale, Apoca. 3. 15. Zeale for euill,
Mat. 10. 21. Zeale for good beyonde know-
ledge, Luke 9. 53.

In feeling, the affections must be so or-
dered, as that they may bee equallie more
slacke or stronge, as the good or euill shall
be greater or lesser. The order of the Lawe
confirmed this, when God is provided for
first, than man: first particular boundes, the
generall. Hee that loueth Father and Mo-
ther more then me, Mat. 10. 37. So we must
desire more the presence of God in the life
to come, than his fauour in this life, 1 Co-
rint. 17. And loue and reuerence more the
teaching Elders than gouerning onely, 1.
Tim. 5. 17. &c. For the better doing of this
is required { Perfection & } Mat. 12. 37. &
{ Sobrietie, } 37. ver. 5.

Perfection is, when the affections in doo-
ing are both strong ynough, and also sin-
cere or vpright, 1. Chro. 29. 9. Strength is,
whē according as the good or euill is, there
lacketh no earnestnes of affection, Deut. 6.
5. Mat. 22. 37. Here is forbidden the least
remission or weaknes, Reuel. 2. 4. Vpright-
nes is, when the affection loueth, desireth,
&c. In a single heart, onely because GOD
commaundeth, and for that ende * this is
called simplicitie, tructh, a single hearte,
Deut. 18. 13. Iohn 1. 47. Ephe. 6. 14. and 6.

* which hee
comanderth
generally to
all thinges,
the settinge
forth of his
glory, 1. Co.
10. 32. and
Chap. 6. 20.

6.1. Chron. 29. 5. Forbidden hypocrisie,
vaine glorie, &c. Mat. 6. 5. 1 Cor. 13. 3. Phi.
1. 16. and 2. 3.

Sobriety in affection, is to holde them
in, so that they passe not measure, 2. Tim. 1.
6. 1. Tit. 8. Thus much of feeling.

The second thing in practise, is the out-
ward worke, when from the inward feeling
the members of the body execute. Rom. 6.
12. 13. Rom. 12. 1. The want of this forbid-
den, Iam. 1. 26. 27. To all this is com-
maunded { Perseuerance & } Ephe. 6. 10.
{ Watchfulness, }

Perseuerance is alwayes to continue and
goe forward in dooing good, and fleeinge
euill, Ezech. 18. 25. 1. Colos. 10. To this is
contrarie a stay, or going backward, Gal. 5.

Watchfulness is a continuall care with
our selues, that we be readily prepared, as
we ought, to practise good, and resist euill,
which is set foorth, Ephe. 6. 10. 18. 1. Cor.
16. 13. 1. Thes. 5. 6. Marke 13. 35. In this is
forbidden no continuance, no care, too lit-
tle, to slake, &c. Gen. 3. Eue. Dauid, 2. Sam.
11. 1. 2. 3. 1. Thes. 5. 3. 6.

The remedie of our sinnes in these, is
Christ his death, with his knowledge. Luk.
2. 52. With his feeling, Iohn 4. 34. With his
zeale, Iohn 2. 17. His continuance in obe-
dience throughout his life, Iohn 17. 4. His
watch-

watchfulnes, Mat. 4. 4. 10. *a* as well to take away the guiltinesse and punishment of the sinne, and to impute freely the obedience and blessing: *b* as to giue power to kill the sinne, and quicken vs to obedience, *a* 1. Cor. 5. 21 *b* Rom. 6. 2. 3. 4. 5. &c.

Thus much of that which is generallie forbidden and commanded in the body of the Lawe. Nowe followeth what is generally in the diuision generall of the lawe.

The whole Lawe is diuided by the Lord him selfe into two tables.

The first doeth contayne those dueties which wee owe to him directly in his seruice, Deut. 4. 13. and Exod. 34. 1. 2.

The second which we owe vnto our brethren, Mat. 22. 36. Rom. 13. 8. 9.

In this diuision wee are charged twoo thinges. First, that to perfect obedience of the Lawe, we should bring these two sortes of dueties sounde and whole, as those which then only are pleasing vnto God, when they are found together, Mich. 6. 7. 8. 1. Ioh. 5. 2. and 4. 20. 21. Here then is forbidden, the seuering of them, as some will so delight in exercise of religion, as they will neglect other dueties towards men, as Masters, Fathers, Magistrates, &c. And some seeke so to please these in seuerall dueties,

as

as they neglect too much the other, as reading of the Lawe of God, hearing the word preached, and callinge it to minde being hearde, &c. Both which are condemned as vngodly and vniust, Rom. 24. 26. Tit. 1. 4. The forgiuenes of this sin is had in Christ, who was condemned as a blasphemmer, this righteousness is imputed to vs from him, Ioh. 17. 1. 34. 5. 6. &c. Heb. 5. 7. 8. And with this grace, the other to be godly and iust, is alwayes giuen, Tit. 2. 13. and 12. 13. Hence wee are taught, that feeling some readines vnto godlinesse, we should turne our selues also to indenuour to worke iustice: and contrarie, the seconde thing commaunded in this diuision, is, we should preferre loue, delight, &c. The dueties we owe to God, before those we owe to men, Mat. 22. 36. 1. Sam. 13. 11. 12. The remedie in Christ accused as a blasphemmer, yet sought the glorie of his Father, not his, Ioh. 2. 17. 18. This mercie maketh vs come to this duetie, Actes 4. 18. 19. Here we must often marke howe by itealte we shall bee drawne to the ouer louing, fearing, &c, of men, & in time resist it. Hitherto what is commanded and forbidden generallie in the Lawe. Nowe followeth the particulars in the first table.

In the first Table are commaunded dueties vnto the Lorde,

cyther

eyther | which wee owe euery day, that are
| { to his person directly. Com. 1.
| { or to his wor- { the partes 2. cō.
| ship, { the true maner
or | one in seauen. { of vsing thē. 3.

In the first commaundement, Exod. 20.
2. 3. verse, we must consider first the reason,
then the precept, *I am the Lorde thy God*.
I take this to be a reason of the next verse:
For if it were a precept, it should redounde,
seeing the contrarie being forbidden in that
which followeth this, is cōmaunded there-
by also. 2. It is not like the other 3. ha-
uing reasons annexed, this the first and the
chiefest should wante. 3. A generall autho-
rizing of the lawe went before. Wee may
note the reasons are added, to shewe vs our
sinne the better, when we shall see we haue
broken not a bare precept, but a precept
perswaded by such vnanswerable reasons.
Also that when we rise by Christ, we might
not onely be taught what to doe, but bee
allured to it. *Thy Lord*. This worde *Iehoua*
noteth out his being eternall, infinite, be-
ginning and ending of all thinges, Exod. 3.
14. Reuel. 1. 8.

By this it appeareth, this Lawe appertay-
neth to all, because he is the Lorde of all.
Thy God, that is, one who doeth vouchsafe
thee a peculiar fauour, when in thy creatiō
he

he indued thee with corporall and spiritu-
all benefites, and doeth enrich thee vnto
eternall life, Psal. 144. 15. Heb. 8. 10. Ezech.
36. 26. 32. Luke 37. 38. Heb. 11. 16. By
this appeareth, that neither wee nor the
Iewes had promises of this lyfe only: lastly,
that the true fountaine of subiection vnto
God, is this assurance. He is our God, Iosua.
24. 16. Rom. 12. 1. 1. Pe. 2. 1. *Which brought.*
By this we are taught the better to nourish
the former roote of obedience, to call of-
ten to remembrance the particular bene-
fites of God. By this appeareth that the
Law was giuen to the Iewes, & vs, not one-
lie to bring vs vnto Christ, but also to al-
lure & instruct vs to obedience whē Christ
is receyued. Thus much of the reason.
Nowe followeth the commaundement:
*Thou shalt haue no strange or other Gods be-
fore me.* To haue another God, is to sett
vp an other whom we will acknowledge to
be of power, of goodnes, iustice, of some
excellent nature, and therefore feare, loue,
reuerence, hang on him in all estates, Deu.
26. 17. 18. As they looke for him to bee
their God, as aboue, so that where this is
wanting, either on the part of God, or the
people, they are called without God, Ephe.
2. 12. Not his people, Ose. 1. 9. This the
Lord forbiddeth to be attributed vnto any
but

but his owne Maiestie, because he onely is
the Lord our God, and by this forbidding
commaundeth the contrarie, that he onely
should be acknowledged God, hee alone so
loued, feared, reuerenced, &c. In this com-
maundement therefore we are *a* first com-
maunded the true knowledge of one true
God, then the confidence and loue & feare
&c. whiche is to bee giuen to his person.
The true knowledge of the true God, is to
knowe his *b* nature spirituall, infinite, pure,
constant, most simple, &c. *c* his properties
of power, goodnes, iustice, &c. *d* the distin-
ction of three persons in one Godhead, the
actions or workes of God, *e* his constant de-
cree from before all time of all things, his
wise and perfect execution of the same in
the creation & the gouerning of the world,
a Iere. 24. 7. Ephe. 4. 13. *b* Iohn 4. 24. Iam.
1. 17. *c* Esa. 33. 13. *d* Iohn 1. chap. ver. 8. 9.
e Dan. 4. 21. Rom. 11. 36. In this we should
delight and growe as the chiefest knowe-
ledge, Iere. 9. 23. 24. Here is forbidde, firste
atheisme, to perswade our heart there is no
such true God in heauen, Psal. 14. 1. Exo. 5.
2. Mockers of him and his workes, 2.
Pet. 3. 4. 5. &c. 3. Those that oppone them-
selues to the true knowledge of God, Mar-
12. 21. Actes 6. Not to acknowledge the
loue, grace, power, &c. of God, Mal. 1. 2.
Psal.

Psal. 82. 6. To denie his Iustice, Mal. 3: 13.
There forgiuenes of this sinne was bought
by the slaunder of ignorance and blasphemie
layde on Christe, and the anguished of
his soule, whiche hee felt for our errours
laid on him: by which also we die vnto this
sinne, and rayse this part of obediēce, Eph.
4. 13. After this true acknowledging of the
Lorde out of his worde, must proceed: first
a sure confidence in the Lorde, with the
fruites of the same, Psal. 100. 3. Then the
other affections of loue, reuerence, feare of
the Lorde: Also a sure confidence in the
Lord, is from the assurance of his fauour,
to be assured from him onely for continual
defence, deliuerance, and succour, in soule
and body, Psal. 27. 1. 3. and 3. 7. 9. Prou. 14.
26. From this confidence springes trust or
hope, which is to waite and looke for the
helpe, which in confidence wee assure our
selues of from the Lord, Psal. 33. 18. 19. 20.
21. Yea although meanes be wanting, wee
giue glorie vnto God, Rom. 4. 20. 2. Kings,
6. 16. From hence commeth it, that we feare
not in greatest daungers, Kin. 6. 16. Psal. 3.
7. and 27. 3. That in the time of affliction, we
are patient, Prou. 20. 22. Heb. 10. 33. With-
out all murmuringe to holde our peace,
Psal. 39. 10. Receyuing them as from a fa-
ther, Iob 1. verse 21. Psal, 89. 39. 49. Reioy-
cing

ing in them assuredly, Iam. 1. 2. Hence also in euery condition of lyfe to glory and reioyce vnspeakeably, Psal. 13. 6. and 16. 7. 8. 9. Ioc. 2. 23. Zeph. 3. 14. Here is forbidden first the want of these, and the contrarie, as to wauer or doubt, Psal. 13. 1. 3. & 88. 15. To leaue our hope, Heb. 10. 39. To dispaire, Gen. 8. 13. Impatience, Ierem. 20. 14. 18. To haue trust in ordinarie meanes, and to make fleshe our arme, is forbidden, Iere. 17. 5. 6. 7. &c. To glorie in these, and bee proude of them, Deut. 8. 17. 2. Chron. 16. 1. Ierem. 49. 3. 16. & 2. 13. Ezech. 28. 2. 3. Esay 30. 12. Diffidence in binding God to means Gen. 16. 2. Num. 14. 3. 2. King. 7. 2. Luke 1. To feare for the signes of heauen, Ier. 10. 2. To cleaue too much to the holinesse of places and persons distinct, Iere. 7. 49. 1. Kin. 12. 18. To hope in Astronomers, Interpreters of Dreames, Witches, &c. Dan. 2. 2. In Southsayers, &c. Leuit. 20. 6. 7. Planet gassers, &c. Deut. 78. verz 11 To vse euill meanes to doe good, 1 Kings 12. 25. 26. Rom. 3. 4. Out of this confidence farther proceedeth a continuall carefulnes, that in all our wayes, that is, thoughtes, wordes & deedes, &c. wee see his will, and approoue it, and so for that cause looke for his blessing and direction, Prou. 3. 6. and 16. 3. Gen. 5. 22. and 17. 1. and 48. 15. Psal. 146. 9. Numb. 15. 39.

Here

Here is forbidden to walke according to
our owne iudgement and wisdom, Num.
15.39. Gene. 14.4. Also a distrustfull care,
Math. 6.25. Luke 12.26. To this last of all
is adioyned humilitie, when emptying our
selues of all, we giue God the whole glorie
of all good things, which are in vs, Gene.
18.27. 1. Pet. 5.5. Esai 40. 3. 4. Forbid loue
of our honour, Mat. 18. 3. 4. Vaine glorie,
Phil. 2. 3. Boasting of any thing in vs, 1. Co.
4. 7. Presumption, Zeph. 3. 11. 12. Hither-
to of a sure confidence commanded in the
lawe, with those things which spring from
the same, the affections commaunded here
the vse whereof is perpetuall, are the true
loue & reuerence of God. The true loue of
God is when with all our soule, strength, &c.
we cleaue to the Lord aboue all, Matt. 22.
36. Hence is commanded to desire his pre-
sence more visible in heauen aboue all, and
reioyce in it aboue all, Psal. 16. 10. 11. 2 Co.
5. 8. Here is forbidden, the loue of men,
wyues, children, or any thing of this life, to
desire it more then the Lorde and his pre-
sence, Phil. 4. 18. Iohn 12. 43. Reuerence
of God, is when being ouerwhelmed with
the infinitnes and excellencie of his being,
wisdom, strength, goodnes, mercie, iu-
stice, puritie, &c. we are drawne to behaue
our selues more shamefastlie and vprightly
in

in his preſence, then before the greateſt
maieſtie in the worlde, Heb. 12. 28. By this
is forbidden no reuerence, leſſe reuerence
vnto the Lord, then vnto men, as afore in
loue. The laſt is the feare of God: the feare
of God is when our *a* hartes are moued &
troubled with this aboue all, leaſt by offen-
ce wee ſhould *b* diſpleaſe our gracious Fa-
ther, and ſo purchaſe his wrath & puniſh-
ment proceeding from it, *a* Phi. 2. 12. 1. Pe.
1. 11. and 2. 17. *b* Heb 4. 1. This feare diſfe-
reth from the feare of the wicked: Firſte, in
that it proceeding from faith, hath alwayes
comfort with it, & ſure hope in perſwaſion
of the loue of God, Actes 9. 31. whiche the
wicked haue not. Secondlie, this is chiefly,
leaſt by our infirmitie, we ſhould iuſtly diſ-
pleaſe our God, where the wicked only tre-
ble, bucauſe of the puniſhment, 2. Cor. 7. 1.
Here is forbidden hardneſſe of heart, & no
feare, to feare any thing, as the loſſe of lyfe,
goods, friendes, diſpleaſure of men, &c. e-
qually or more then the diſpleaſure of the
Lord, Mat. 10. 26. 28. 13. 1. Phil. 1. 18. Act.
16. 9. Apoc. 21. 8. And the vſe of this ſhall
end when all infirmitie & weakeneſſe ſhall
be taken away, Apoc. 21. 4. 5. 6. Our reme-
die for this our ſinne, is in the death and
righteouſneſſe of Chriſt, who beinge con-
demned as proude, making him ſelf equall

B

with

with God, as louinge him selfe more then God, was founde meeke, humble, faithfull, and reuerent towards his Father at all times, 1 Pet. 2. 22. 25. yet so as when wee receyue him thus our righteousnes, we must receyue him our sanctification, that in all these things we may be holy, 1. Cor. 1. 30. 1. Pet. 1. 13. to the end. Thus much of that commandement, whiche hath prescribed dueties, directly teachinge to the person of the Lorde,

Now followeth that we owe him, but in the outwarde worship which he hath commanded. And first of the partes of it, in the seconde, then of the true vse in the thirde.

The second commandement.

In the second commandement we haue first to cōsider the precept, then the reason: The precept hath two partes, the first in the fourth verse, Exo. 20. Thou shalt not make to thy self any grauen thing, or Image, or likenesse of any thing in heauen aboue, &c. In which part by a vñal maner of the law, a part being put for the whole, as in the 6. 7. 9 commandements, & that one of the fewest looke, to note the filthines of the rest, we are forbiddē generally to acknowledge, loue, delight in, desire, make or vse, beinge made, any inuention of men, eyther to present God, or to declare howe hee is affected

towardes vs, or to do any maner of worship
vnto him by, & is called the whoring after
our own heart, Ier. 13. 10. & 16. 13. & 18. 12
& 19. 5. Col. 2. 22. 23. Esa. 19. 13. Mat. 15. 8.
Now by the cōtrarie is commanded, to ac-
knowledge, loue, desire, delight in, and out-
wardly practise all those partes of his wor-
ship, which he in his worde hath comman-
ded, Deu. 12. 32. Ioh. 4. 22. 23. King. 17. 26.
In the second in like maner is forbidden by
one sorte to acknowledge, loue, &c. any o-
ther vse of any rite or outward meanes vsed
in the worship or seruice of god, thē he hath
ordained, Ioh. 4. 22. 23. kin. 18. 4. By the con-
trarie cōmanded to acknowledge, loue, &c.
only the proper vse of euery rite & outward
meanes which the Lord hath ordayned: so
to receyue the Sacramēts as pledges to our
coniunction with Christ, the remission of
sinnes in him, &c. not to make them a sacri-
fice for the quick & dead, not to bow down
& worship thē: so to receiue the Ministers as
the messengers of god, to recōcile vs by the
gospel, to forgiue vs our sinns by the word,
to command vs our duty, &c. But yet as in-
struments, 2 Cor. 5. 18. Matth. 18. 18. And
therefore may not worship thē, sacrifice to
them, &c. Act. 10. 16. & 14. 13. And this is
the true sense of the commandement.

Nowe let vs see what particulars are for-

bidden, and what commaunded. First wee see forbiddē in the first part, the making of Images, to liken God, or to worship him, whether grauen or painted, Rō. 4. 12. Ezech. 8. 10. Ioh. 5. 21. No Image of God must bee made, *a* because he is a spirit, nor of Christ *b* because pictures & images are teachers of lies, neither those nor any other such shold be suffered in the Church, or at home, *c* because wee are instructed sufficiently in the Gospell, *a* Exod. 33. 24. Rom. 1. 23. *b* Ier. 10. 8. Aba. 2. 18. 19. *c* Gal. 3. 4. 1. Cor. 4. 6. 2. Ti. 3. 17. Forbidden in the 2. parte, to worship Images, to set them vp, to gilde them. or a-
nie maner of way to serue them, Mat. 4. 10. Apo. 19. 20. Also here is forbidden all additions of Sacramentes, as the papistes made matrimonie, and so gaue it a signe of the wedding Ring, all additions vnto them, 1. Cor. 11. 13. All additiō of ministeries in the seruice of the Lorde, as the papistes added priestes to sacrifice, exorcists to coniure, &c Luke 20. 6. Iohn 1. 21. 22. 23. Also mens traditions & ceremonies brought into the church, not being to edifying, not for com-
lines, not for order, &c. 1. Cor. 14. and 10. Mat. 15. 8. Secondly, in this commaundement other sortes of particulars are forbid-
den, as al meanes, occasions, or appertenan-
ces of Idolatrie, wherby some shewe, or re-

mem-

membrance or reuerence is kept, Psal. 16. 4
As all mariages, coniunctions, or neare familiaritie with Idolaters, 1. Cor. 6. 14. Deu. 17. 3. 4. 2. Chro. 19. 1. 2. Gen. 24. 3. & 28. 1. & 34. 14. Likewise all reliques of Idolatrie, which we must pollute and marre, not doing any seruice or honor, no not giuing the any estimation, 2. Gor. 6. & 17. Esai. 30. 22. 2. Chron. 29-5, Hirherto of certaine particulars forbidden . Nowe followe some commaunded , as the outwarde meanes, which the Lorde hath commaunded in his worde: They are of two sortes,

eyther { such as the Lorde commaundeth
vs to giue him for his honor:
or those which hee giueth vs to
vse in his seruice, Esai. 45, 23.

Of the first sorte,

are { ordinary, which are seuerall actions of
our body, christiāly according to the
custome of the church, cōmanded in
the worde of God, and orderly and
reuerently ordered in his seruice.

Speciall, the fruite of the lippes, in

{ Prayer and Heb. 13. 15, Dan

{ Thanksgiuing 6. 11. Psal. 55. 18.

{ Extraordinarie fasting.

Of the actions of the body orderly and reuerently vsed, are bowing of our bodies, Esai. 45. 23. Reuerent attention declared

sometimes by rising vp, Ge. 49. 33. 1. Chro:
28. 2. Num. 23. 22. 2. Kin. 23. 2. 2. Chron. 34
31. Neh. 8. 6. Also lifting vp of the hands &
eyes, &c. Psa. 123. 1. & 141. 2. For euen as a
husband looketh that he alone shold haue
not only the heart, but also the reuerent &
louing behavior of the body, 1. Pe. 3. 6. Ge.
26. 8. So the Lorde requireth these, both as
testimonies of our sinceritie, as also helps
of our infirmitie, when we may cōuenient-
lie vse them, and forbiddeth to doe in like
maner to any besides him. The great care-
lesnesse and negligence in these, and the
fruite of the lippes in prayer, and prayse of
the Lord, is condemned by the example of
Salomon, 1. King. 8. 22. Dan. 6. 11. And of
Christ, Mark. 7. 34. Matth. 26. 36. To these
sometimes also to helpe when our prayers
and confessions, and hearings, &c. must be
more earnest and liuely: because our great
sinnes, necessities, &c. Then is fastinge ad-
ded, which *a* is a professiō of our repētaunce
by abstinence, *b* instituted of the Lorde, for
c better humbling of our selues in prayer,
for some especiall grace, as is set foorth in
the booke intituled, The description of the
exercise of fasting, *a* 2. Samu. 12. 16. 17.
Esd. 10. 6. Leui. 23. 23. Iudg. 20. 26, *b* Leuit.
23. 14. 27. Ioel 2. 15. Luk. 5. 33. Acts 13. 2. 3
c Math. 9. 15. Ioel 2. 12. 17. 1. Sam. 7. 6.

And

And thus much of those which the Lorde
in mercie and wisdom receyueth of vs.
Nowe followeth those meanes whiche hee
hath giuen vs, and they are

ei- ther	attributed vnto the Lord him selfe di- rectly, as his titles to be simply, Ro. 9. 5	
	vsed either	1. Tim. 1. 17.
	Or his workes.	in an oth, deu. 6. 13. Ier. 12. 26. Esa. 18. 18.
	giuen of him by	his word, Sacra-
	or by his ministrie	ments, & order of the Church.

His workes are giuen, not to worshippinge
them, which is forbidden, Deu. 4. 12. But to
see and beholde and praise in them his wis-
dome, goodnes, power, &c. Psal. 67. 13. and
104. 1. & 107. 42. Psal. 64. 10. 11. His worde
he hath giuen, that wee should read & me-
ditate in the same day and night, to confer
of it with our wyues, children, seruantes,
priuately at home, Deu. 6. 7. Psal. 1. 1. & 119
55. The Sacramentes also hath hee giuen
not to be neglected, as most excellent pled-
ges of his sure fauour and mercie in Christ
Rom. 4. 11. and 6. 3. 4. Ephe. 5. 26. 1. Cor. 11
23. The order of his Church set downe in
his worde, Heb. 3. 2. 1. Chro. 28. 12. 19. &c
2. Chron. 29. 25. and 1. Chro. 15. 13. 1. Co.
9. 8. For ruling of his Church, by his word,

Ru-

Rulers who haue the care of soules committed to them, Heb. 13. 17. Iames 5. 14. Actes 14. 23. And some of them *a* to labor also in the worde, *b* one by teaching, another by exhorting, *c* some to attende vnto maners, watchinge ouer the people to admonishe them, to comfort them, to praye with them when they bee in distresse, &c. *d* and to ioyne with the others in the rest of the gouerninge of the Church, *a* 1. Tim. 5. 17. 1. Cor. 12. 28. Rom. 12. 8. *b* Ephe. 4. 11. *c* 1. Thes. 5. 12. 13. 14. Iames 5. 41. *d* 1. Tim. 4. 14. Act. 15. 6. & 21. 18. Matt. 18. 17. Also for the better relieuing of the poore, distributors of the Church reliefe, Act. 6. 2. Ro. 12. 8. 1. Tim. 3. 7. &c. Al which wee muste knowe, delight in it, procure, and euerie one according to his calling sett forwarde, as Psal. 27. 4. & 42. 23. 1. Chron. 13. 1. & 29. 6, 7, 8, 9, &c. 2. Chron. 15. 3. 12. 13. & 29. 30 Hag. 1. 4. & 14. In all these things commaunded & forbidden we may easilie feele seuerall sinnes and corruptions by due examination of our selues seuerallie in euery one: but Christ hath by his death satisfied for our sinnes, Rom. 4. 25. and *a* hath bene zealous in the obedience of the parties of this lawe, that in him we may haue perfect obediēce, *b* yet so, as by his death, we more and more dye vnto these sinnes, and by his resur-

resurrection bee made liuely to serue the Lord sincerely according to his will. *a* Ioh. 2. 14. 15. Mark 7. 34. Math. 26. 38. & 27. 30. *b* 2. Cor. 6. 14. to the second verse of cap. 7. Hitherto of the commaundement it selfe.

Now foloweth the reason, which is drawn from a double propertie of the Lorde: his Ielousie in wrath, and his mercie. *For I the Lord thy God.* i Euen then being ioined vn-to thee by my mercifull couenaunt, as a husband to his wife, Chap. 19. 6. *A strong God.* The first title is added to note his great power, to doe what hee will, so that being perswaded in the firste propertie of his readinesse to punishe, and in the second of his readines to reward. And first in this of his power we neede not to doubt at all, & such vse we should make of his Titles. Psal. 2. 12 115. 3. 10 *Jealous.* This is a kinde of speech taken from married folkes, Hof. 2. 2. Ezech. 16. who cannot abide their wiues shoulde giue either in affectiō, or in gesture, countenance, or any manner of behauour to others, that which appertaineth to them onlie: and by this wee gather the greatnesse of the sinnes, eyther of grosse Idolatrie, or any countenance vnto it.

This Ielousie he setteth further forth by the fruite that the Lord punisheth seuerily this sin *Visiting iniquitie.* i. punishing this sinne

or

or the transgressiō of this law in dissoluing
this holy bande: for so the generall worde
Iniquitie and euill is taken sometimes for
some speciall great sinne, as Deu. 17. 2. Psa.
78. 39. And here it appeareth that it must be
so taken, because it is not a reason of the
whole lawe, but of this cōmandement only
This is further declared by the persons
on whom it falleth. *The third & fourth ge-
neration*, which is both because by the fa-
thers sinn disannulling the couenant by I-
dolatrie, the child falleth out of the same,
& continuing in that fall, is punished iustly
for his owne sinne, and his fathers both,
Mat. 23. 25. And therefore that which is ad-
ded declareth those which are punished.
Those that hate me: That is those that secu-
rely cōmit spiritual whoredom against this
cōmandement: and so this is nothing con-
trary to that Ezech. 18. *Exercising benignitie*
This is the seconde propertie wherein the
Lorde declareth his rewarde towards the
keeper of this law, that is, free liberalitie or
bountie (for so the word signifieth) in re-
ceyuing them into a couenant of lyfe and
blessednesse, yea & that eternall, Act. 2. 37.
Out of this we learne that as a childe to his
father, when wee shall doe all that is com-
maunded, wee are *a* but vnprofitable ser-
uants, & haue done but our dutie: and as if
our

our father leaue vs no patrimonie, are vvee
lesse bound to do our duetie, so if the Lord
had not bounde him self by his couenant,
which came from his free and vnderferued
goodnes, could we haue claimed any thing
by fulfilling, because vve did but our duty,
for the mercy of creating vs in great digni-
tie according to his own likenes in holines
& righteousness. But novv hauing so manie
times offended since the knowledge of this
grace, & lying in his wrath, both by natu-
rall corruption and continuall seruing of
sinne frō the same daily, how is it not mer-
cie onely, vvithout all deseruing, when he
giueth vs by *b*imputation the righteousness
of his Son, & so eternal life: and the trans-
forming vs vnto his likenes againe, vvhen
we are first set freely in possession of eternal
ioy? *a* Luke 7. 6. 7. 8. *b* Rom. 6. 15. to the
20. *c* Tit. 2. 12. 13. 14. This is enlarged by
the persons to whom this is graunted. *To*
thousand generatiōs, which sheweth that the
Lorde in respect of vs setteth his mercie a-
boue his iustice. But he setteth them forth
by their fruits that be partakers of it. *That*
loue him, and keepe his commandements: By
loue hee noteth that this should bee the
fountaine from which the outward obedi-
ence of this commandement should spring
so that if that vve loue not, delight not in
the

the partes of his worship, because in trueth we loue him and his glory. These things are abhominable, Ioh. 14. 23. *His commandements*. Here as inquirie was put for the spirituall whoredome against this cōmandement, so commaundementes are put for the seuerall partes of obedience in this precept as the circumstance of the place doeth shewe, by which we see all good intents are shut out. As they haue bene seuerely punished of the Lord, Deu. 4. 15. Esa. 30. 21. 1. Chron. 15. 13. & 2. Chron. 13. 10. 11.

Hitherto of that commandement which hath prescribed vs the seuerall partes or outward meanes which wee must loue, desire, &c. in his worship, which we giue him.

3. *Command.*

In this commandement as afore we must consider, firste the precept, then the reason. The precept is, Thou shalt not take the name of the Lorde thy God in vaine. *Take*, that is, make any vse: for the word signifieth to take vp, or lifte vp on our shoulders. The name of god is his memorial amongst men which being in his titles most properlie is giuen to them, whether drawne from his nature, as *Iehouah* the Lord, or his properties, iust, holy, merciful, &c. The God of Abraham, Iacob, &c. Exo. 3. 15. Hence because the Lorde in excellencie is remēbred

in

And so by
similitude
is applied
to the ta-
king of his
name with
our tongue,
handes. or
any vse of it

in his workes, by likenes they are called his name, Psal. 8. 2. 2 Chio. 6. 32. Much more his Gospell, A ct. 9. 15. His Sacramentes, Mar. 5. 6. Also true prayer is the honouring of his name, & euil the prophaning of the same, Ge. 4. 26. Mal. 1. 11. 12. Therfore here he comprehendeth all these, & forbiddeth to vse vainly, that is, vnreuerently & rashly falsly, or hypocritically, lightly and vnprofitably, al which are vttered by the Hebrew word: so that by the contrary here is commaunded to know, allowe, lone, desire, and practise the true vse of G O D his name in all the outward meanes of his worshipp, by being prepared reuerently to take it vp, by bringing the proper affections in the vse of it, and by shootinge at that most profitable end, which he hath apointed for euery one. Al which we must cōsider in euery of them seuerally, & first in those things, which hauing imprinted his name in them, he hath giuen vs, and those whiche are directly attributed to him, his titles, and workes. His titles accordinge to the double vse of them simply, or in an othe hath double caution set downe in the word. In the simple vse we must be prepared either by premeditation, or els by some occasion going afoie, which doeth stirre vp the seuerall affections of the heart in the vse of them, Rō. 9. 5. 1. Tim. 4.

17.2.Chron.24.22. Here is forbidden the
 vsuall taking vp of the titles of God, not
 hauing our affection prepared to the reue-
 rent vse of them:by any of these means,the
 proper affection here must be according to
 the title and vse of it, as in the example of
 Zach. 2. Chron.24. 22. Beeing led by the
 occasion of their vniust & vnmercifull deal-
 ling with him, had a full perswasion & fee-
 ling of the sight and iustice of the Lord, &
 so made vse of that glorious title the Lorde
 to terrifie them, & to bring them to repen-
 taunce. The vse of his titles must be either
 to set forth directly the honour of God: his
 nature,power,mercie,iustice,&c. as Rom.
 9.5. Tit.2. 13. Or to make profite vnto
 men either our *a* selues, or others *b* to bee
 more moued with the feeling of the *c* mer-
 cie, *d* iustice, *e* power, *f* authoritie of the
 lord in any weightie matter, to be strength-
 ned amongst vs. *a* Psal.3.4.& 20. 8. & 118.
 12. 1.Chron. 17. 27. Actes 10. 33. *b c* 1.
 Chron.29.20. Luke 1. 28. Esai 12. 2. *d* 2.
 Thes.2.8.*e* Gen.17.1. *f* Exo.3.15.1.& 1.10.
 Heere is forbidden the vse of the name of
 God,when we haue no such end, as we doe
 commonly at euery trifle, if but vnawares
 wee let fall a thing, or when we vtter some
 troubled affection,as Gene. 15.5. Or a fal-
 shood is confirmed,as Gen.27.22.2.Sam.16

8. Or in blasphemy, Leuit. 14. 11. When we vse the name of God in an oath, according to the excellencie of this dutie, we must bee diligently prepared by earnest & sufficient consideration of the person of the Lord, to whose iudgement we commit our selues, of the cause & matter where about we sweare with all other circumstances appertayning thereto, Eccle. 5. 2. Gene. 24. 5. Where to appertained the ceremonie of lifting vp their handes vnto the Lorde, which called them to minde with whom they had in this cause to deale, Gen. 14. 22. So sometimes they added or put it in steede of the creatures of lyfe, heauē, earth, afflictions, or sufferings not to giue the honour of an oath vnto the which were abominable, Deut. 6. 13. Esay 18. 18. 1. King. 8. 31. Heb. 16. 17. But to affect their hearts the more with reuerēce of him, his glory of power, or mercy, or iustice which were most sensible in those things, 1. Sam. 20. 3. Mat. 5. 34. 1. Cor. 15. 31. To which, if the names of Idolles be added, as it taketh away this vse, so it is abominable. Hag. 8. 14. Zephan. 1. 5. Here is forbidden all carelesse rushing to othes, without due cōsideration, yea though the causes be iust, Eccle. 9. 4. Iere. 4. 2. The second thing is, with all reuerent behauiour in the action it selfe, to haue a sincere & vpright hart, as
well

wel in the feare of God to hallow his name,
as to helpe the trueth in necellitie: which is
called swearing in trueth, Ierem. 4. 2. The
ende is to make knowne a very weightie
trueth, which cannot by any other meanes
bee so conueniently knowne. And this is
to sweare for a iust cause. Iere 4. 2. Hebr. 6.
16. Here againe is forbidden rash and com-
mon oathes, not taken vp for such a cause.
Eccle. 9. 4. Math. 5. 34. False oathes, Periu-
rie. Leu. 19. 12. Deu. 5. 11. And thus much
of titles.

Now followeth of the workes
of God. For the workes of God, any
speciall preparacion, besides that which is
not generall, I haue not found. The affectiō
which is proper in the diligēt consideration
of thē is great reuerence and sweete feeling
of the glory of God, which any manner of
way is found in them. Psal. 64. 9. 10. & 104.
34. Wee contrariwise either wholly neglect
thē, as Esa. 6. 12. or else in lightnes, iesting,
&c. in which sorte wee speake sometime of
women, sometime of holy matrimonie, yea
sometime of the ioyes of heauen, & paines
of hell, making foolish and vaine playes of
these things. The vse or end of all the work
of the Lorde towards him, to preache and
set forth the power & glorie of the eternall
kingdome of God, Psalm. 145. 11. 12. To
vs, that wee and our posteritie may better
knowe,

Know, trust, loue, and feare the Lorde, Psal.
78.7. Deut. 4.9. But contrariwise, we neuer
make any such vse, but harden our hartes
against all his workes, both of iustice and
mercie, thereby declayinge our palpable
blindnes in such light, Psal. 111. 2. & 92.6.
7. & 10. 5. And thus much for the true san-
ctifying of the name of god, in those things
which are directly attributed vnto him.

Nowe followeth the other in the private
exercise of his worde in reading, conferring,
&c. We must be prepared in our hartes, by
a great reuerence of the most heauenlie,
most constant and profitable wisdom of
the Lorde for vs, contained therein, Psalm
119. 129. By a sure hope to finde vnderitā-
ding in the plaine light of the Lorde, Psal.
119. 130. Pro. 8. 9. By an earnest prayer vn-
to the Lord for the true vnderstanding, see-
ling, and practise of the same, proceedinge
fro an hungry soule after these graces, Psal.
119. 131. &c. Here is condemned our great
want in all these things, which come com-
monly at all aduenture, without any due
consideration of this most holy exercise, in
the reading, conferring, &c. it self, we must
drawe our whole soule to marke, weigh, &
attende vpon wholly, which is set foorth by
lifting vp our hands vnto the Lawe, to me-
ditate in it, by searching and turninge, &c.

C

Psal.

Pfal. 119. 48. Also a bowing down to looke vnto it, lam. 1. 25. Psal. 119. 15. To encline our heart to vnderstandinge, to crye after wisdom, to search for it as for hidd treasure, Pro. 2. 3. Here againe our great coldnes, wauering mindes, and multitude of other like infirmities is condemned. The end is, that we may apply al vnto our selues, examine our hartes by it, and so in calling on the Lord, wholly to endeouour our selues to put it in practise, Psal. 19. 26. 27. and 59 60. Pro. 2. 1. Here is condemned the prophane abusinge of the same in iestes, playes, &c. Pro. 13. 13. 14. In the order of the Church, as the meanes are more glorious and excellent, so wee muste prepare our selues more earnestly on euery side, Eccle. 5. 1. To the Lord, in the person of the Minister who we must receyue as the Lorde, Rom. 10. 15. 2 Cor. 5. 19. 20. Speakinge his worde truly, Deut. 18. 18. 19. *a* Or admonishing, or bin-terpreting, *c* or censuring, *a* 1. Thes. 5. 12. *b* Deu. 17. 10. 11. *c* Mat. 18. 17. In them selues, that they lift their heartes to receyue with pure affection, the true vse of them seuerallie in the exercise it selfe, reuerentlie behaue our selues accordinge to the nature of it, and in our hearts to feeble the power and force of them: afterwarde also to vse all this to the seuerall profit and end for which

which these are ordained, as wee will shewe in some of the principall particulars. In the exercise of the worde preached, beeing the way to *a* open trueth to our iudgement and vnderstanding, to *b* plant it, and roote it in our harts and affections. We are commanded to put away all other things out of our minde, and all superfluitie, or malice, or filthines whatsoeuer, and be readie and swifte to heare, yea and to receiue the word of the Lorde by his minister. his husbandman is readie to engraft in our soules, James 1. 18. Luke 8. 18. *a* Luk. 14. 27. 32. *b* Rom. 10. 15. and 12. 8. Act. 26. In the action it selfe, wee must vvith *a* all attentiuenes so giue our hartes, as we must haue a present *b* touch & feeling of those things whiche are deliuered, that *c* in promises we may reioyce, receyue comfort and strength: in his threatnings, we may thoroughly feele our owne estate & miserie, and so be humbled for the same, *a* Psal. 78. 1. *b* 1. Thes. 2. 13. *c* Nehe. 8. 8. 10. and 13. Actes 2. 37. The vie afterward is *a* by repeating, examining by the scripture, and applyinge to bring to practise of life and conuersation. *a* Thes. 5. 20. Act. 17. 11. *a* In the preparation is forbidden the great loosenes, and carelesnes of men once to thinke about what they are. *b* The vnreuerence & litle regarde of the mightie

niture of the Lorde in his seruants, c yea & sometimes the captious, proude, stuborne, and malicious purpose in hearing. *a* Eccl. 5. 1. 1. Exod. 19. 9. *b* 2. Cor. 10. 5. 6. *c* Act. 2. 13. 1. King. 21. 20. and 22. 28. In the action it selfe, we see by that is forbidden, our heades full of other matters, running vpo our profites, pleasures, &c. the gret hypocrisie of manie, who taking some delight in the thing outwardlie, haue no true feeling wrought by it, when they heare, Ezech. 33. 31. 32.

The brawny and fat heart, which being neuer a whit moued, neuer or to small purpose repeteth, examineth, applyeth, or practiseth, Ezech. 33. 31. Zeph. 2. 1. 2. Sam. 12. Marke 6. 20. In the Sacramentes, the preparation is an examination of our fayth in Christ, 1 Cor. 11. 28. Iob 1. 5. Of repentance, Esa. 1. 16. & 66. 2. Specially also in reconciliation of our brother, Math. 5. 2.

Here great ignorance, slothfulnes, blockishnes, which without all awe & reuerence to presume to partake the same to our great iudgement, 1. Cor. 11. 28. Gen. 4. 5. 7. In the Action or worke it selfe, wee muste feelee a most sweete and sure confirmation of our faith of receyuing of Iesus Christ with his wisdom, righteousness, sanctification and redemption, that by the lively feelinge of this, we should bee thoroughly inflamed to
giue

giue prayse and thankes vnto the Lorde
with the Church, Mat. 26. 30. The vse is af-
ter in all temptations to receyue comfort &
reliefe by them, Psal. 51. 9. Of one correcti-
on, for the rest, as of excommunication: the
preparation is by the authoritie and maie-
stie of Christ, the action a fearfull sentence
with Maiestie, iustly pronounced, the
vse for the sleaing of the flesh, that the spi-
rite might be saued in the day of the Lord,
1. Cor. 5. 4. 5. The reason followeth: for he
will not holde him innocent that taketh
his name in vaine. That is, he will con-
demne him, as Saint Iames & Saint Paule
write, the one against rash swearing, & the
other of the abuse of the Sacramentes in-
terpreteth. Aboue all things sweare not my
brethren, &c. least you fall into condemna-
tion, Iam. 5. 12. 1 Cor. 11. 29. 34.

4. Command.

Hitherto those precepts, which com-
mand dueties in the worship of the Lorde, which
we owe euery day vnto him.

Nowe followeth that duetie vvhich one
day in seauen must be giuen vnto the Lord,
in the sanctification of his Saboth. *Remem-
ber*, So he seemeth to speake, because when
as this commandement was before giuen,
they had neglected the same. The Saboth
day to sanctifie, that is, to separate it from a

common vse, and dedicate it to a peculiar
and holy vse vnto the Lorde, So the golde,
the vessels, &c. were said to be holy and de-
dedicated for the holy vse of the Temple, and
might not be ginen or put to any other vse:
To sanctifie a Saboth therefore, is to call
our selues, not from our owne sinful wayes,
which we must doe every day, but frō our
honest and lawfull callings, that giuing our
selues to godly and christianlie exercises of
our sayth, wee may be strengthened in the
wayes of God, and so in thought, word, and
deede consecrate a glorious Saboth vnto
the Lord. Therefore it is called the Saboth
of God, Exo. 20. 10. and Leui. 23. 3. He cal-
leth it a holy conuocation, that is, dedica-
ted to holy meetings. So Esai 58. 13. Here-
by is confuted their opinion that take it a
Saboth kept, if they rest from their labors,
so in the meane time they labour in playes,
dauncings, vaine songes and enterluds, &c.
as though the Lord had called vs from our
profitable labour commanded, to displease
him in these vanities. Againe others also
who if they be better then the former, ab-
stayning from those things, haue notwith-
standing their heades, hartes, & mouthes,
so full of worldly things, as they doe not in
deede performe the trueth of the Saboth,
when as it should be kept as the rest of the
Lawe,

Lawe, not onely in action, but also in the thoughtes of the heart and wordes of the mouth, Esa. 58. Amos 8. 5. But before wee come to the proper and peculiar exercises, we will set downe reasons that proue it perpetuall for the Church in this worlde, to haue oue such day in seauen to be dedicated vnto the Lord, that so we may haue the vse of it in our conscience, and of the ceremonie ceased I will speake in the ende.

First because of the couenaunt of the lawe, which biddeth vs doe and so liue thereby, driuing vs vnto Christ, Rom. 10. 5. There are ten partes, called ten wordes or sentences, of which if we take away this, there wil be but nine, Exod. 34. 18. Secondly, if Adam beeing in his soundnes, because his minde not beinge infinite, could not doe *a* his worke, *b* and praise God, pray to him, meditate in his creatures, of his wisdom, mercie, &c. had neede for that purpose, wholly to geue himselfe ouer more fulilie then he did by times in other daies once in seauen dayes: howe much more hauing in vs so much ignorance, hardnes of hart, &c. that wee might helpe our weaknesse, and growe forward, *a b* Gene. 2. 3. 13. Thirdly, when this was a piece of the image of God in him, that he did not only those daily duties after mentioned together with tillinge

and keeping the garden, Gene. 2. 15. euery day, but was further able & new helle day in soule and body to giue ouer him self to the former Saboth, exercise of prayinge, praying, &c. eather wee must not knowe, and not be borne againe to this piece of excellencie, or els we must haue this peculiar commaundement to humble vs, and in this poynt to drine vs vnto Christ, afterward also be a rule and square vnto vs of the same. Fourthly, the Apostles in taking this daye, and giuing it the name of the Lordes daye, Apoc. 1. 10. as before that was called the Lords Saboth, and ordayning publike exercises, Actes 10. 7. and primate, 1. Cor. 4. 2. As they did shew that in the particula lea- uenth day it was ceremoniall: so in the common necessitie it was perpetuall according to the foresaide equitie. Last of all, as *Cal- uin* sayeth vnto the papistes, of the seconde commaundement, who also saide, that was ceremoniall and aholished, as long as wee feele the grossenes of our nature to inuente false worship, framing Images of God: so long that must remaine to humble vs, euen so, as long as wee doe feele our corruption, in accounting the Saboth vnpossible, and so omitting and prophaning it, so long wee will holde it to bee perpetuall. Nowe the Lorde to helpe our infirmities, hath giuen

vs varietie of profitable exercises to bee occupied in, and to recreate vs as it were in another being wearie of one.

They are { Publike or } Nehem. 8. 5. 13.
either { Priuate.

Publike is to ioyne with the church from the beginning to the endinge in the hearing of the word preached, in praying, and administering of the Sacramentes, Eze 46. 12. 3. 10. Nehem. 9. c. 11. 3. Act. 15. 20. 21. & 17. 2. & 18. 4. Luk. 2. 11. 2. Kings 4. 23. Priuate exercises are for our selues to increase godlines, for others their comfort, Neh. 8. 13.

Of the first sort are reioicing in the word rectifying, and profitting by it. Also meditations conference, &c. on the workes of God, that so wee might not onely by doctrine, but by experience be taught, and so be brought to greater feelinge, as is commanded, Deut. 5. 20. For others we are commanded euery 5 of ioue in relieuinge, and comfortinge the needie, as well bodily by our helpe, as spiritually by comfort & conference out of the worde, edifying one another in our most holy sayth, 1. Corin. 14. 2. Mat. 12. In these things our contempt, and neglect both of the mercie of the Lorde, who hath ordyned so many good meanes to increase our knowledge, our feeling in the faith and good workes, his wisdom,

who

A TABLE OF THE
who hauing regard to our weaknesse, hath
giuen vs such great varietie, that alwayes
being wearie of the one, we may breath our
selues in the other. In this as in the rest,
& the commaundement going before, we
must haue the sinnes forgiven in the sonne
of God his obedience here, Luke 13. 10. to
the 18. verse. Luke 13. 4. 5. In him also we
must receiue power with this former grace
to die vnto this sinne, and rise vnto this
part of obedience.

Nowe followeth the reason whereby he
doeth both make plaine the obedience, &
allure vs vnto it. He allureth, because hee
giueth this equitie perpetuall, that seeinge
in sixe dayes wee may doe all our worke,
which is necessarie for the maintenance of
this life, and prouision of our families, whi-
che is declared by these oppositions in the
9. and 10. verses. Six dayes thou shalt work,
but the seuenth is the rest or Saboth of the
Lorde thy God. In sixe dayes doe all thy
worke, in the seuenth doe no worke, but
of the Saboth. Mat. 12. 5. *The Saboth vnto
the Lorde*, Here, as in that afore, are the pa-
pistes confuted, who ordayned Saboths to
Saintes and Angels, a worship due to the
Lorde onely, who also tooke away this li-
betie of sixe dayes wholly, and too often.
No manner of worke, except for frugall ne-
cessi-

cessitie of putting on of apparell, of meate,
drinke, &c. which muste bee as meanes to
helpe and succour the weakenes of tender
and olde age, the strength of strong men in
this exercise, who if they should ordinarily
abstayne on that day from these things, it
would make them much vnable to accom-
plishe that worke of the Lorde, and so it is
expounded, Luke. 13. 15. Wherefore that of
Exod. 35. 3. was a rudiment ceremoniall,
whereby they were instructed to the reue-
rence of the same, when as otherwise they
might doe great things. This is further de-
clared by a distribution of the efficient cau-
ses. *Thou, nor thy Sonne, nor thy Daughter,*
nor thy Seruant. By which we see we do not
rightly obserue the Saboth, except al with-
in our gates, that is, our authoritie, (so cal-
led, because they bound the proper place of
euery man where he exerciseth any autho-
ritie) doe likewise sanctifie the same. The
second reason is drawne from the example
of the Lorde him selfe, the more to allure
vs and moue vs, who contend to comme
neere the excellent. so Christe gaue an ex-
ample for vs to followe. *For the Lord made*
heauen & earth in six dayes, but the seauenth
he rested. By that seuenth day, he poynteth
out the Iewes Saboth, the seauenth from
the creation, to the which daye they were
neuer

neuer precisely tyed, because being the seasoneth it carried a note of perfection, and so did shadowe out the excellencie of our rest vnder Christ, Heb. 4. 20. and therefore because that was ceremoniall, that proper day was pointed out to Adam, Gen. 2.

Whereas if this had not bin ceremoniall, he had not needed, because the morall equitie of one in seuen, was written in his heart, as aboue hath bene noted. And thus as it was a figure of our sanctification and adoption, it was not a piece of the first table, but rather generall to the whole lawe, and therefore in that respect is abolished, Col. 2. 16.

The ende of the first table.

All glorie to the Lord.

The
Groundes of Religion
necessarie to be knowen
of euery one that may be
admitted to the Supper
of the Lord.

(..)

*Plainly set downe in Questions
& Answeres, by M. DUDLEY*

FENNER, Preacher of

the Word of God, in

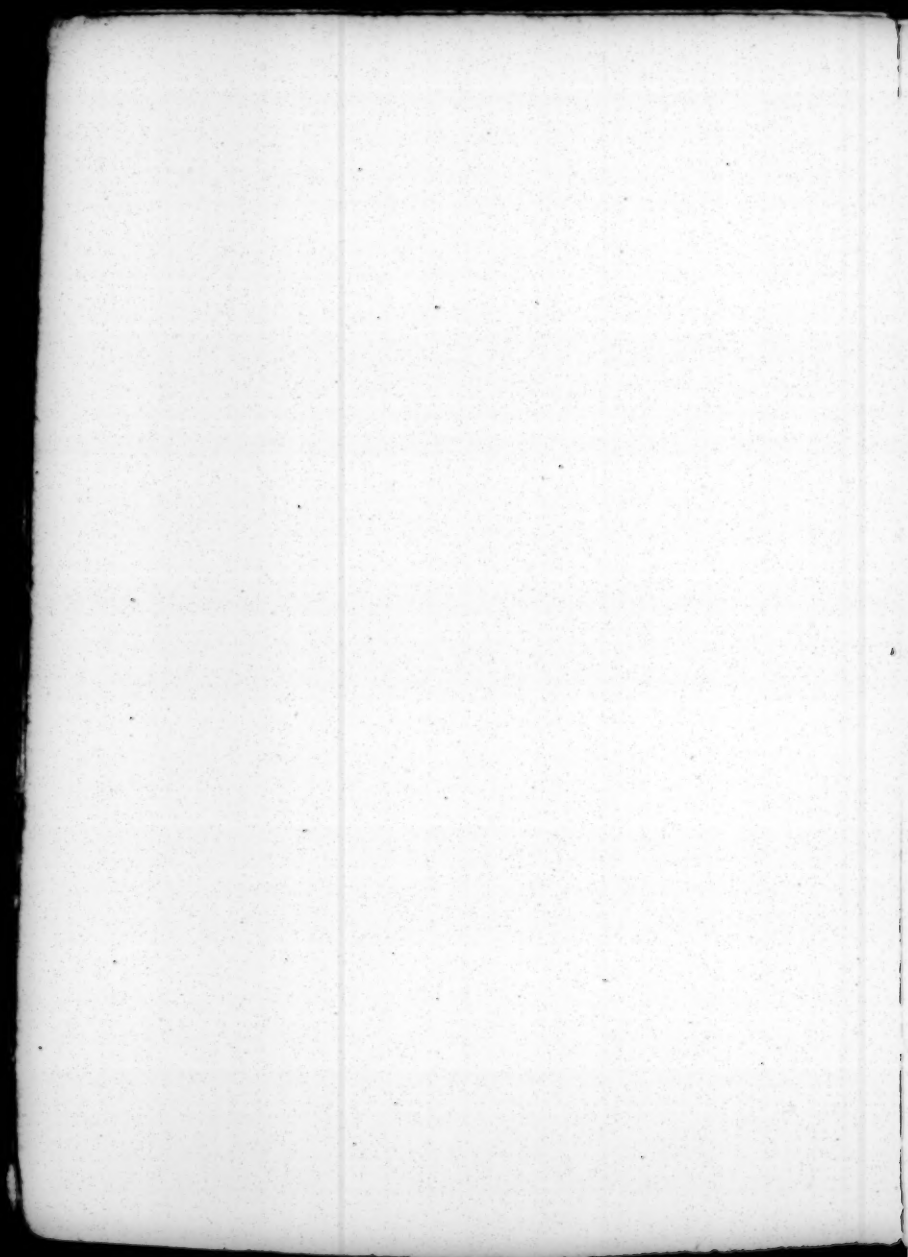
Middleburgh.

1587.

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AT MIDDLEBURGH
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Those grounds of Religion, which are necessarie to be

knowne of euery one that

may be admitted to the
Supper of the
Lorde.

QUESTION.

What is God?

ANSVVERE. He is ^a a Spirit, ^b who hath no qualities or shadowe of chaunge in him, but whose very being is most mighty, most iust, most meretricifull, and therefore hath made all thinges good, and gouerned all things well,

Qv. What is the blessed Trinitie?

AN. Three ^c persons distinguished by their proper difference, but not separated one from another, because euerie one of them is one and the same God: ^d The Father of none: ^e The Sonne begotten of the Father before all beginnings: ^f The Holie Ghost proceeding from the Father & the Sonne.

Qv. Seeing we were ^g were all in Adam made good, according to God his image, howe and in what sorte are you corrupted?

AN. By the ^h willinge fall of Adam, I

Iohn. 3. 16. & 5. 18. 1 Ioh. 4. 9. Psalm 2. 7. Heb. 1. 5. f Ioh. 15. 26.
Act 16. 7. Rom. 8. 9. 11. Cor. 12. 12. g Cē. 1. 16. Eph 4. 24. Col. 3. 10.
h Eccle. 7. 31. Rom. 5. 13. 14.

with

Of G O D:

a. Iohn 4. 24

b. Exo. 3. 14.

Iam. 1. 17.

1. Ioh. 1. 1. 5

and 4. 16.

Esay. 43. 12.

Iere. 4. 26-

Iob. 36. 5.

and 37. 22.

Nah. 1. 2. 3.

Hab. 3. 3 4 5

Gen. 1. 31.

Psal. 145. 17

c. Hag. 2. 5 6

1. Iohn. 5. 7.

Math. 28. 19

Ioh. 14. 26.

Gal. 4. 6.

2 Cor. 13. 13

d. Pro. 8. 22.

Ioh 1. 1. 14 24

1 Cor. 8. 6.

e. Math 3. 17

Luk. 2. 49.

f Ioh. 15. 26

*The corrupte
estate of man.*

a Ioh. 5. 25.

Ephe 2. 1.

b. Eze. 36. 26

2. Cor. 3. 3.

with all menne in his loynes, deserued
to be ^a borne so dead in sinne, as I can haue
no true seede or beginninge of goodnesse
in me, vntill both ^b my stonie heart be taken
away, and a newe heart be wholie giuen mee
of God,, without whole especiall grace (al-
though I can by the common gifte giuen
to all men, vnderstand; reason, will, and de-
fire, yet I haue no power to ^c incline or
mouue any of these as I should doe accor-
dinge to God his will.

c. Gen. 6. 5

& 8. 21.

*Q. . In what case stande you by meanes of
this corruption?*

d. Ep. 2. 1. 1

AN. I am the ^d childe of wrath and cuerla-
sting damnation.

*Qv. What doth the least sinne, as euery euill
motion, or the not perfect continuance in doe-
ing the whole Lawe of God deserue, both be-
fore and after faith?*

e. Gal. 3. 10.

AN. That which the Apostle saith, ^e Cur-
sed, that is, euerlastingly condemned, is he,
that continueth not to doe all whiche is writ-
ten in the booke of the Lawe.

*Qv. Then can we not be iustified, that is, ac-
quitted before God his indgement seate, by
those good workes, which proceed from faith?*

AN. No: For the most worthie obedience
of Abraham, comming from his faith, did
not iustifie him, but onely *this faith which
was accounted to him for righteousness: And*

f. Ro. 4. 3. 4. 5

if the Lorde will marke what is done amongst
by his righteous seruauunt, who can abyde it? Psa. 130. 9,
and 143. 2.

Qv. Howe are we then acquitted before God
his iudgement seate?

AN. Onely by the imputation of Christ his
death & obedience, ^a who was made a curse
to redeeme the elect frō the curse of the lawe,
who knowing no sinne, was made sinne for the
elect, that is, had all their sinne so account-
ed to him, as that he might beare the pu-
nishment of it : to this ende , that they
might by the same way, bee made God his
righteousnes in him, not in them selues.

Qv. Howe can we be made partakers of this
iustification in Christ ^b after wee knowe one
God and three persons, the Father, the Sonne,
and the holy Ghost : and that Christ is per-
fect God and perfect man?

AN. Onely by ^c the vnfaigned faith of the e-
lect, which is that faith, whereby wee are
able to receyue Christ.

Qv. Howe doe ye knowe that yee haue that
faith?

AN. By the true marke which the Apostle
giueth, saying : ^d Proue your selues, whether
ye be in the faith or no, whether Christ be in
you or no.

Qv. Howe may we know Christ to be in vs?

AN. By the three ^e benefites wherewith he
commeth vnto vs, blond, water, & spirit.

D

Qv.

^a The testamē-
tion of man is
Christ.

^a Gal. 3. 13.

^a Cor. 5. 21.

^a Esai. 53. 3. 4.

^b Ioh. 17. 2. 3

^b Ioh. 5. 7.

Rom. 1. 31.

and 9. 5.

^c 2 Tim. 1. 3

Tit. 1. 1.

Gal. 3. 26. 27

Ephe. 3. 17.

d. 2 Cor. 13. 5

^e 1. Ioh. 5.

6. 7.

Qv. What is meant by blood?

2.1. Pe. 1. 2. 3
Rom. 4. 25.
Act. 20. 28.

AN. f Our iustification cōsisting in Christ his righteousness, & the forgiuenes of sinne by his blood-sheadding.

Qv. What is meant by Water?

1. Heb. 10. 22
Tit. 2. 11. 12

AN. Our sanctification, when the grace of God teacheth vs to denie vngodlines, vnrighteousnes, and worldly lustes, to liue godly, righteously, and soberly in this present worlde.

Qv. Howe shall we knowe that we feele both this true mortifying or denying of sinne, and true lining to righteousness?

h. 1. Co. 7. 11
1. Pet. 4. 2

AN. When both from a true sorrowe according to God, for euery thing we knowe forbidden of God (yea the least) as all light orhes, idle wordes, profitable lyes, or vaine actions, we feele a studie to auoyde the first motions to them, a clearing of our selues from all suspicion of them, by auoyding all appearance of euill, an indignation for all such things past, a feare, leaſt ſuch thinges by our corruption should fall out againe: a great desire to preuent them: a zeale against them, and a punishinge of them by exercising all due authoritie which God hath giuen vs against sinne: as also a great studie to spende all the rest of our time, not according to the will of men, but accordinge to the will of God.

Qv.

Qv. What is ment by the Spirit?

AN. That full assurance which the ⁱ Holie Ghost worketh in our heartes that wee are God his children, whereby we are sealed unto the day of redemption, that is, fully assured that wee shall be kept by the power of G O D through faith unto saluation.

i. Gal. 4. 6.
Rō. 8. 15. 16.
Ep. 1. 13. 14.
and 4. 30.
1. Pet. 1. 5.

Qv. By what ordinary means is that true faith and that which followeth it, wrought in vs?

AN. By the preaching of the gospel. Rō 10. 14

Qv. What is the cause that so manie heare the preaching of the Gospell, yea doe receiue it with some^{*} tast, ioy, & vnderstanding, and yet obtaine not this faith and the fruite of it?

The meanes of the working, exercising, confirming, and increasing of faith, and the frutes of it,

AN. [†] The cause is the vchangeable purpose of God from before all beginnings, wherein he hath (beinge moued onely by his own holy will) appointed freely to chuse some to Christ unto saluation through faith, for the prayse of his riche grace: And iustly to cast awaye others, when they should by their owne default deserue the same. Nowe this foundation standeth sure, and hath this seale, that the Lorde knoweth who are his: but for our owne assurance, Let euerie one departe from iniquitie which calleth on the name of Iesus.

* Ma. 13. 20
21.
Heb. 6. 4. 5.
†. Matt. 11. 25. 26.
Luke. 11. 34
Act. 13. 48.
Rom. 8. 30.
Ro. 9. 11. 13
18. 22. 23.
Eph. 1. 4. 5.
1. Thes. 5. 9.
2. The. 2. 13
1. Pet. 2. 8.

Qv. What meanes besides the service of God at home, must we chiefly use, to exercise, confirme, and nourishe this faith and the frutes thereof?

AN

Iud. 4.

AN. We must diligentlie vie all the workes of the publike Ministrie, which are prescribed of God, ^a as prayer, doctrine, exhortation, the Sacramentes, & communicating vnto the poore.

Qv. What is a Sacrament?

AN. It is ^b a seale wherein by the outwarde and publike workes, respecting both the Minister & the Church, prescribed of God, and ioyned with the inwarde workes answering vnto them, is more (then in the worde only preached) liuely represented, and truely offered vnto all, but assuredlie aplyed to the true members of Christ only, *Christ Iesus and the couenant of grace, fully ratified in him.* For the liuely representing they are called signes: for the effectuall assuring and applying seales.

Qv. What are the outward workes?

AN. They are ^c for the Minister, first to put apart the outwarde element or signe, by opening the institution and couenaunt of God, by praying and giuing thankes. Secondly, to aplye the same as is cōmanded. ^d For the people to ioyne in hearinge and prayer, and to haue this signe so aplyed. ^e Now of Sacraments, there are onlie these two: Baptisme, and the Lordes Supper.

Qv. What is Baptisme?

AN. ^f The first Sacrament, wherein by the Mini-

Ministers once washing with water, into the name of the Father, the Sonne, and the holie Ghost, is more firmly applied, Christ his once ingrafting of vs into himselfe, for the washing of vs by the holie Ghost, for our full iustification and continuall sanctification in his righteousness, death, burial, and his resurrection.

Qv. What is the Lordes Supper?

AN. ^g The second Sacrament, wherein by the Minister his putting apart, his breaking powring forth and giuinge of breade and wine, by the Churches receyuing, eating & drinking of the same, the faithfull haue more fullie applied their daily & more effectuall receiuing by faith, of the body and blud of Christ, for the spiritual nourilbing of their soules in iustification and sanctification vnto eternall life.

g. Matt. 26.
26. 27.
1 Co. 10. 1. 2
3. 15. 16. 17.
1 Cor. 12. 13

Qv. When wee come to the Supper of the Lord, how must we prepare our selues before, behaue our selues in the present worke, and reape fruite by it continually after?

AN. ^b Before we must trie our faith and repentance, not onely whether they be true, but also howe wee growe in them, what is the dulnesse and weaknes of them, that we may the more feruentlie seeke the quickning and strengthening of them in this Sacrament. In the present worke, we must
baue

h EG. 46. 2. 3
1. Co. 11. 28
31. & 10. 1. 2
2 Chr 30. 19
2. Cor. 13. 5
Psa. 29. 3. 4.
Ma. 5. 23. 24

b. 1. Cor. 10. 16. have in euery outward action, the inward
 with 1oh. 17. feeling of that which is signified by it, as in
 1. 2. 3. & c. the putting a-part of the bread and wine,
 we must feele more assuredly, that Christes
 bodie & bloud was put a-part by his pray-
 ers, to be the foode of our soules: * by the
 k. Mark. 14. 24. breaking of the bread, and powring forth
 1. Co. 11. 24 of the wine, that his body was crucified, &
 Esai. 5. 3. 5. his bloud shed for vs: by the giuing and
 1. 1. Co. 10. receyuing / of them, that his body & bloud
 15. 16 and 11 is presentlie more liuely giuen vnto vs, and
 23. 24. 25. receyued by faith, * by the eating & drin-
 Marke. 14. king, for the nourishinge of our bodies,
 22. 23. 24. that our soules so ioyfulne feede on Christ
 m 1. Co. 10. by faith, as we are more fully assured of the
 2. 3. forgiuenes of all, especiallie particular
 1. Co. 12. 13. sinnes, of greater grace to leaue them, of
 Mar. 14. 22. eternall life in soule and body, as wee doe
 23. 24. 25. 26 with heauenlie consolation, singe prayses
 Psal. 26. 7. 8. vnto God, for the redemption of the world.
 n. Psa. 51. 6. After, by the meditation hereof, * wee must
 Can 2. 5. be strengthened in all temptations, which
 2. Co. 13. 3. are against our iustificatio & sanctification.
 4. 5.

*The meanes of
 recoueringe a
 sinner.*

*Qv. What meanes are left to recouer those
 sinners which are fallen into any sinne knowne
 to man, whom the preachinge of the worde
 of it selfe doth not reforme*

n. Math. 18. 15. 16. AN. * There are left for priuate offences
 1am. 5. 16. (that is, such as are obserued of vs, and not
 39. otherwise notorious) priuate admonition:

first

mit by our reuues, and in that worke not re-
 formation, in the presence of one or two
 more. ^b For publike offences, (of whiche
 sorte also are priuate offences where amend-
 ment followeth not the seconde degree of
 admonition, the same beinge declared to
 the Gouernours of the same particular
 Church,) the rebukes and exhortati-
 ons of the Ministers and Elders. If that
 worke not amendement, ^c A marking
 of them out by separatinge them from
 the Communion. And last of all, if they a-
 mende not by that ^d after orderly notifying
 it to the Church with the consent of the
 same, which is when no iust exception is
 taken, Excommunicatiō, or deliuering to Sa-
 tan, for the destructiō of the flesh, & sauing
 of the spirit in the day of the Lord: so that
 vppon good tokens of repentaunce, and
 publike confessiō, ^e he bee receyued in-
 to the Church againe.

b. Mat. 18.
 16. 17.
 1. Thes. 5. 12
 Rom. 12. 6.
 7. 8.
 1. Co. 12. 28
 Heb. 13. 17.
 c. 2. The. 3.
 14.
 1. Co. 5. 11.
 Luk. 6. 22.
 Gen. 4. 2. 3. 4
 Iob. 41. 7. 8.
 Iere. 36. 5.
 Ma. 5. 23. 24
 1. Co. 11. 28
 Num. 4. 41. 44
 d. Ma. 18. 17
 1. Co. 5. 1. 7
 3. & c.
 Gen. 17. 14.
 Leuit. 7. 25.
 26. 27.
 Heb. 10. 8.
 Num. 19. 13
 Gal. 5. 12.
 1. Tim. 1. 10
 e. 2. Cor. 2.
 6. 7. 8. & c.

COLOS. 3. 16.

*Let the Worde of God dwell plenteouslie in
 you With all Wisdome, teaching and admoni-
 shing your own selues in Psalmes & Hymnes
 and spirituell Songes, singinge With a grace
 in your heart to the Lorde.*

F I N I S.

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treatise. n.d.

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June 24, 1970

L. Stone